

FOR *Theology vol 9.*
GOD or the DEVIL,
OR, JUST
CHASTISEMENT
NO
PERSECUTION,

BEING, THE
Christian's Cry to the Legislature for
exemplary Punishment of publick
and pernicious Blasphemers:

PARTICULARLY
That Wretch WOOLSTON,
Who has impudently and scurrilously turned the
Miracles of our most Blessed SAVIOUR into
Ridicule, in Four Blasphemous Pamphlets
lately Published.

Canis qui oblatrat contra lucem Veritatis.

L O N D O N:

Printed for, and sold by J. ROBERTS, at the
Oxford Arms in *Warwick-Lane*; and A. DODD,
at the *Peacock* without *Temple-Bar*, 1728.
(Price Six-pence.)

GOD or the Devil

CHASTISEMENT

PERSECUTION

Christianity is to the world
exemplary punishment of public
and pernicious sins

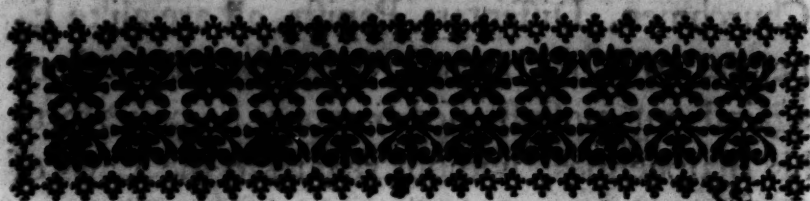
That Which



Printed and sold by J. P. ...

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at the ...
(Price ...)

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For GOD or the DEVIL,

O R

Just Chastisement

No PERSECUTION.

IT has been ever observable, that the bitterest Enemies to Religion are Renegades and Apostates; who, having bewilder'd themselves in a Maze of Error and Disquiet, envy those who enjoy their Faith in Steadfastness: and use their utmost Endeavours to disturb that Tranquillity they cannot bear to see in others, yet want themselves. Prompted by this, and other base Motives, a Renegade and Apostate Priest has publickly affronted the whole Christian World in Four Discourses on the Miracles of our Saviour. The Author's Design (as

I take it) is the total Subversion of Christianity; for it is not this or that Worship he opposes, Churchmen, Dissenters, Papists, all are alike Enemies to him, because *Christians*. Prejudiced against our most Blessed Saviour, he pours forth his Blasphemies, without regard to the Laws of G O D or Man; and sets himself at Defiance both with Heaven and his Country: What a Wretch must this be! whom neither Fear nor common Decency can restrain; who courts his Punishment, and seems fond of his Project of becoming the Devil's Martyr?

W E have (I fear) but too many who privately disbelieve the Divinity of our Blessed Lord; and many Treatises have been published to spread the infectious Doctrine: But such an open Attack, such an Insult upon his Person, not only as G O D, but Man, was never made! That Holiness of Life, which even his bitterest Enemies ever admired, is by this Wretch denied; and He who (if he had not been G O D incarnate) must have been esteem'd the best of Men, is represented by this Scoffer as a Cheat, a Quack, an Artist in Legerdemain, a Drunkard and Debauchee.

Itremble at the Repetition of his Blasphemies!
Can we call ourselves Christians, Members of a
Community living under the Light of the Go-
spel,

spel, Shall we have Churches to the Honour of GOD, and yet suffer that GOD to be blasphemed? Shall we partake of the Blessings of Salvation, and yet suffer our Saviour to be made a Jest of? And by whom, by Jews, Turks, or avow'd Infidels? No, tho' they want Grace to believe, they have more Manners than to fly in the Face of a Government that protects them. Who then is this Antagonist, this Enemy of the Holy Jesus and his Religion? even an Apostate Disciple, a false Brother, who has thrown off all Fear, Shame and Reason; and impudently insults the whole Nation, by affronting the GOD we worship.

QUOS Deus vult perdere prius dementat. It is to be feared, this Man forsaken by GOD, and given up to the Wickedness of his own Heart, has run himself into a State of Despair and Madness; but tho' Madmen claim our Pity, they likewise demand our Care: And we become accessory to all the Mischief done by them, which a timely Restraint might have prevented.

THE Case before us is of this Nature, and the Person in Question one possessed with a most dangerous *Delirium*; an inveterate Spirit of Hatred to all reveal'd Religion, an Obstinacy that defies all Reason and Conviction, and
the

the most prejudic'd Blindness and Averſion to the Light of the Goſpel.

THIS is a moſt miſchievous Madneſs. Had he been content to centre in himſelf his own wicked Principles, he would only call for our Prayers and Pity; but his Aim is to make Proſelytes, and to ſet himſelf at the Head of the Devil's Forces; to declare War againſt God and his Country, by promulgating his Doctrines, and publiſhing his horrible Libels.

SHALL this be tamely ſuffer'd, ſhall our Ears be pierced with his Profaneneſs, ſhall our Eyes be daily Witneſſes of his Blaſphemies, and ſhall we not call for the Punishment of a Wretch who publickly diſperſes and vends his Tenets, ſo ſhocking to all who have the leaſt Claim to the Name of *Chriſtians*?

I treat him with the more Charity upon the Suppoſition he is mad; for if he is cool, and in his Senſes, what a Monster muſt he be!

THERE are different Kinds of Madneſs, ſome raving and rambling, others ſerious, ſullen, and arguing; which I take to be this Creature's Caſe: He muſt be mad, his Actions and Writings declare it, for who but a Madman can think or write as he does?

OUGHT

OUGHT he not therefore to be put under
 Restraint, and kept from Pen, Ink and Paper,
 out of Harm's Way; as well for his own
 Soul's Sake, as for the Sake of those his Doct-
 rines may destroy? The Printers must likewise
 be mad or worse; for none but Madmen or De-
 vils would print such Blasphemies: And tho' I
 would in charity assign him only a Room in
Bedlam, in Justice they ought to be sent to *New-
 gate*.

THE Liberty of the Press (thus abused) is
 of most dangerous Consequence, and calls aloud
 for Regulation: If Madmen write, and Villains
 print what they please, what may we not expect?
 Ought there not, for the Sake of the Publick
 Quiet and civil Society, to be some Restraint?
 What Christian can with Patience hear his Saviour
 traduc'd, his Miracles ridicul'd? Can there
 be any so lukewarm, to hear, to read such
 Things without Resentment? No surely; it is
 a pious Resentment, which every one, who be-
 lieves *Jesus* his Saviour, must necessarily feel.

THIS Man (if he has any Reason) would ar-
 raigh the Enthusiast, who should go about the
 Streets railing at our King, and seducing his Sub-
 jects from their Obedience; nor would he pity
 such a one, were he stoned by the Mob, or by

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Justice

the most prejudic'd Blindness and Aversion to the Light of the Gospel.

THIS is a most mischievous Madness. Had he been content to centre in himself his own wicked Principles, he would only call for our Prayers and Pity; but his Aim is to make Profelytes, and to set himself at the Head of the Devil's Forces; to declare War against God and his Country, by promulgating his Doctrines, and publishing his horrible Libels.

SHALL this be tamely suffer'd, shall our Ears be pierced with his Profaneness, shall our Eyes be daily Witnesses of his Blasphemies, and shall we not call for the Punishment of a Wretch who publicly disperses and vends his Tenets, so shocking to all who have the least Claim to the Name of *Christians*?

I treat him with the more Charity upon the Supposition he is mad; for if he is cool, and in his Senses, what a Monster must he be!

THERE are different Kinds of Madness, some raving and rambling, others serious, fullen, and arguing; which I take to be this Creature's Case: He must be mad, his Actions and Writings declare it, for who but a Madman can think or write as he does?

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Justice sent to *Tyburn* for his Folly. Is he then less culpable who denies the Mission of *Christ*, the King of Kings, and not only speaks, but writes, and spreads abroad Libels and Invectives against him?

WHAT tho' his obdurate Heart is impenetrable to Revelation, tho' he in Thought disclaims a Saviour? need he be so unmannerly, nay, so impudent, as to affront a whole Nation, and arraign the general Belief? He would be counted a very shameless Fellow, who should go into a Man's House, and ask him how he came to chuse so ugly a Wife, or beget such homely Children? Does he insult me less who calls me Fool in my Religion, and laughs at my worshipping One, whom (he says) was an Impostor and Deceiver: How much worse that Man, who calls the whole Christian Priesthood Knaves, and the Laity Fools? How mean an Opinion must he have of Mankind in general? how vain a one of himself!

THE publick Quiet is interested in this Affair; we are already over-run with Impiety and Wick-
edness, under all the Restraints of the purest of Religions; but when the Vulgar (for whose Understandings this Man's Libels are calculated) shall be taught by him to believe, that the Author of those Doctrines, which condemn Mur-
der,

der, Theft and Adultery, was but a Subject of Ridicule, what a Torrent of Vice will break in upon us? It will then be too late for the Magistrate to use his coercive Power, and he himself must perish in the general Destruction.

If Justice sleeps, or admits an Infringement of the Laws of Publick Decency unpunished, our Women may be ravished in the Streets, our Churches defiled, our Houses plundered; and I think nothing so much requires the Animadversion of Governors, as Attempts made upon Religion.

I question not but there will be a due Care taken of ours, that the fatal Influence of this Wretch's wicked Pamphlets may be prevented: He has attack'd *Christ* in a Manner new and peculiar to himself, for even the Jews have always bore Testimony to his doing of Miracles, though they have been forced to drain their Inventions, to account for the Power he had of doing them. But the Church of *Christ* is founded on a Rock, which all the Devils in Hell can never shake, nor have all the Hereticks, who have hitherto with the utmost Sophistry laboured to overturn our Belief, made one Advance. Truth has still prevailed, and Christianity been triumphant. Our Holy Religion needs no other Defence than has already been made by the Fathers, and other

learned and good Men. If he, who boasts such an Acquaintance with them, would but read them unprejudiced, and without Design to torture and wrest some Scraps of them to his own vile Purpose, he must be convinced. This is but the Rally of a single Fugitive against a regular and triumphant Army; a mere Piece of Madness and Enthusiasm. This Fellow neither has or can bring any Objection to Christianity, which has not already been amply refuted, except indeed his denying those Facts which all have allowed to have happened, and which the Pagan Opposers of Christianity would have to be done by Magick, and the *Jews*, by Virtue of the High-Priest's Breast-Plate, which they falsely and maliciously say our Saviour took out of the Temple. Men as wicked, and of much more Wit than himself, have exhausted their Inventions, to find Arguments against our Religion; but whereas they make some Shew of Reasoning (tho' falsely) his Objections are Nothing but quibbling and impudent Negatives; and as his Predecessors talked with some Modesty, this Man throws off all Restraint, and shews his Conversation by his Writing, by his Works: Ye shall know him, for his Style is mean and low, his Expressions insolent, gross, and unmannerly: He shews the self-sufficient Pedant, but nothing of the Scholar or Gentleman; and is so far from Invention, his Writings abound
not

not with Satyr and Wit, but Scurrility and ill Manners.

IF to say just the contrary of Things be a Confutation, then *vice versa* is Demonstration. He is full of Contradiction without Proofs, and expects to be believed upon his own vain *Ipse dixit*: He every where artfully begs the Question, and his Quotations are nothing but Scraps of Sentences taken from the Fathers, (divested of their true Meaning) without the antecedent or subsequent Matter, to make up the Sense. In short, he does as *Peter* in the *Tale of a Tub* by the Will; now it is *totidem verbis*, anon *totidem syllabis*, and at length (if so humoured) no doubt will proceed to *totidem literis*, or any Evasion, be it never so mean, to maintain his ill grounded *Hypothesis*.

THIS is your Idol, O ye Atheists, Deists and Sceptics! and Truth to say, you have made a Choice worthy yourselves! For had ye traced the World round, ye could not have found one so fit to carry on your Cause. He sticks at no dirty Work; but being spewed out of the Church, and justly disdained by the Clergy, desperately provokes the Anger of GOD and Man, and seems desirous to suffer for Wickedness Sake.

THIS

THIS Creature was once a strenuous Defender of the Cause of *Christ*; he wrote, talk'd, and preach'd for it, but being disappointed and discovered in some of his sordid Views, his Superiours postponing him in Preferments to others more deserving, he in Rage apostatiz'd. This was the Occasion of his Revolt, this the Nurse of his new trumpt up Principles. Revenge, Ambition, and Avarice are the Springs of all Heresies, and Motives of all Apostacies; such were the Incentives to the *Judas*es, the *Simons*, and *Julians* of old; such the Instigations of our modern Apostate; these provoke him to stray from the Flock of *Christ*, and become the Devil's Belweather, chusing rather to merit the foremost Rank in Hell, than be second in the Kingdom of Heaven, and to say with the Poet, *Flectere si nequeo Superos Acheronta movebo.*

OH! cursed Spirit of Revenge, detestable Resentment; which could not brook just and friendly Rebukes from his Superiors, but rather than be controuled, chuses to disclaim his Holy Function, to apostatize from a pure Religion, and make himself the Buffoon of a Rabble of Atheists, Deists and Sceptics, bidding Defiance to Heaven, and mocking at the Power
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of his Creator. This was, this is, this must be the Motive; and I defy him to produce any other that prompted him to this Revolt, but Revenge joined with Ambition and Avarice.

REVENGE to his Superiors, whom he takes all Occasions to affront; hoping to escape under the Umbrage of the Toleration-Act (which well intended Law he has most grossly abused) ambitious of seeing himself at the Head of a Party of Libertines, thinking he may one Time or other, by their Assistance, grow formidable enough to become mischievous, and set himself above all his Gainfayers; for he is extremely fond of fancying himself infallible, and with a most surprizing self-Sufficiency, scorns and despises all Superiors, and admits no Equal or Competitor.

So avaricious, that 'tis a Doubt, whether Covetousness or Malice be most predominant in him; and herein he shews the Meanness, as well as Wickedness of his Soul; plainly demonstrating, beyond Contradiction, his principal View is to get Money, no Matter how dishonestly.

THIS is incontestable, in that he writes, not for the *Cause*, but for the *Pence*. Others have wrote with the same Tendency to Impiety, but with

with no mercenary Views. This Man writes merely for Money, as appears by his Manner of publishing: He does not give the Copy to a Bookfeller, and generously (as well as modestly) withdraw his Claim, or conceal his Name, to shew he writes for the Advancement of the Truth, not for Bread. No, our Author is Undertaker General, Publisher and Stationer himself: We are directed to buy his Quack Tenets at his House, a little below the *Star* in *Aldermanbury*: This is something so mean, so venal, so below the Dignity of an Author, as shews the Baseness of his Nature, and Sordidness of his Views: Nay, he is not only Publisher, but Hawker likewise, I myself having seen him run from Bookfeller to Bookfeller, loaded with his Trash, and hawking it up and down the Town.

HE must surely find some Sweets in this Trade of Scribling, and more Purchasers of his Novelties than (I believe) Admirers of them. Already have we had Twelve Treatises from him, and are threatened with innumerable others; for depend upon it, he will find Libels, as long as Fools will find Pence. For why, he has made it appear 'tis his Trade: And yet if we examine his Books, we find they might be much contracted and reduced, his Repetitions and Tautologies are insufferable, and alone
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are enough to convince us, he strives not how well, but how much to write.

THIS Itch of getting Money, and at the same Time indulging his Malice, were the Motives of his surprizing Revolt. He was of Years of Discretion, and doubtless knew what he did, when he took Orders; and entered upon that sacred Function he now so scandalizes, both by his Life, and Writings. If these Opinions lay latent in his Breast, at the Time of his Ordination, he was a Villain, a Traytor to conceal them, and preach what he disbeliev'd: If they are sprung up since (as undoubtedly they are) they arose from Passion and Envy; and that alone must tell him they are wrong, if he ever reflects, since 'tis impossible to judge rightly of Things, at the same Time we are hurried away by our Passions.

BUT he is so perverse an Apostate, that tho' (I take it) he is sensible of the Fallacy of his unaccountable Doctrines, he has the Assurance to keep his Hold, and is determined never to be beat out of it; and, tho' a Traytor to his Maker and Redeemer, is resolved to prove himself the Devil's most true and faithful Servant.

HIS Impudence which was always remarkable, occasioned that Censure, to revenge which he made publick his Apostacies; since which the Publick Prints have been stuff'd with his insolent and ostentatious Advertisements, in which the Clergy are openly affronted, our Holy Religion abused, and its most sacred Mysteries turned into Ridicule.

HIS insolent and Ironical Dedications, so much admired by Atheists, &c. are low, unmannerly Sneers on reverend and learned Men, the Ornaments and Defence of the Church, and consequently his Enemies: He piques himself upon being unanswerable, because those great Men will not dishonour themselves so far, as to write against so vile a Creature, debasing their own Dignity, and advancing him into the Rank of Polemical Authors: But they know better how to preserve their Dignity. If a Gentleman contends with a Beggar, he is sure of getting Nothing but Rags and Lice, and being pointed at by the Boys, crying, *that's the Gentleman who fought the Beggar*: A Man of Sense chuses rather to suffer the sawcy Wit of Coachmen, Carmen, Watermen, Porters, and such vulgar Sort of Fellows, than to turn back, and box them in the Streets. This Case is parallel to
this

this Fellow, and the right reverend Prelates he so vainly and impudently challenges, who regarding him as a Madman, or worthless Reprobate, despise him, and scorn to contaminate their Fingers with so foul a Creature, as contemptible in his Parts as Person, and as ill principled as he is ill looking.

A Friend of mine, who has studied Physiognomy, read once a severe Lecture on his Face; and if a Man's outward Form indicates any thing of his inward Disposition, his denotes a Propensity to all Manner of Evil. A great Philosopher says, *the Face is the Index of the Mind*; if so, what a black Soul must this Man have, to correspond with his Countenance? As is his Heart, so is his Face, perfectly antichristian; by his Countenance one would imagine he was begot by a *Tartar* or *Samoeid*; there is Nothing of the *Englishman*, the Christian, or Man of Honour to be read in it, all is gloomy and ill boding, not a Line or Muscle but denotes Envy, and is inhuman and forbidding.

IN his last, the most insolent of his Libels, he thinks to evade Punishment, for one of the most virulent Parts of it, by supposing a *Jewish* Rabbi, and making him the Author of his villainous Productions; but the Artifice is too thin

thin to do him any Service; he proves himself the Rabbi, and every Line in it smells of *Woolston*, and the Gin-Shop, for the Language is the lowest and grossest I ever read. I defy him to shew, that ever any Rabbi or *Jew*, even among those who crucified our Saviour, treated him with such Scurrility as this Monster: No, his Style is of a Piece with his Life, base and scandalous: Nor can it be fathered on any other Person, for he appears all himself in every thing he writes.

A *Jewish* Rabbi would take it for a scurvy Complement, to attribute the Performance to him; but none of them need fear it, for the Author of it is most conspicuous, and shews himself (like the As) through all Disguises: What a wretched Writer is this, who cannot vary his Style? how destitute of Capacity to counterfeit Thoughts and Language? But as he is invincibly impudent, and will undoubtedly persist in that false Assertion, I appeal to the whole Nation of *Jews*, and dare him to produce one who will say, there ever was such a Manuscript handed about among them; and as he cannot do it, I shall make no Scruple to throw the Lie in his Teeth, and call him a mean villainous and detestable Impostor.

If I am grosser in my Expressions, than seems consistent with Christianity, or good Manners, let the Provocation be considered: He can have no Claim to civil Treatment, who runs so foul a Riot on GOD and Men; and as he has divested himself of all Consideration and Respect of Persons, there can be no Terms too severe for so abominable a Fellow; and to my thinking, there is Nothing in Language coarse enough to describe him a sure Proof none was ever before so consummately wicked.

IN a Word, this Champion of the Atheists has proved himself a mercenary Scribler, impudent Impostor, an unfair Disputant, false Quoter; vain of his silly Impieties, and singing *Io triumphe* before Victory.

I know this will, by his Favourers, be called railing not answering; but as that was not my Purpose, I shall only refer him to what has already been wrote on the Side of Christianity: Let his Readers but peruse him carefully, they'll find he answers and confutes himself. But if he, or his blind Devotees cannot perceive it, if their Hearts are hardened, and Proof against all Conviction, 'tis a Folly to reason with them.

To

To the Magistrate therefore I refer him for his Answer, who (in Regard to the Honour of God, and the Peace of the Kingdom) will not suffer him to continue his blasphemous Publications. He indeed (with that Assurance which accompanies all he writes) has dared to claim the Protection of the Civil Power; and truly, were the Quarrel merely personal, between him and some Ecclesiasticks, (as he would sometimes unfairly suggest) he might have some Pretence to it; but his is a War declar'd against *Christ*, and his Kingdom; against all the Saints and Martyrs of the old, and good Men of the present Time; against Charity, Brotherly Love, Obedience, Modesty, Temperance and Mercy, the distinguishing Virtues of Christians, and can be calculated for Nothing but the Introduction of Dissoluteness and Atheism; for could he prevail in his Attempt, and laugh Christianity out of the Land, I do not find he proposes to provide a better Religion, or indeed so much as any Religion at all; and in such a State how safe our Civil Policy, how secure our Laws, Lives and Properties will be, I need not say. In short, 'tis for the Security of all Order and Decency in the World, as well as for the Honour of God, to suppress this Wretch in Time, and prevent his corrupting unthinking People.

W H A T

WHAT other Infidels have wrote has been in a different Manner, nor so calculated for Vulgar Understandings. *Toland* and the great C---ns (as he is by some styled) write in some Method, and tho' full of Artifice and Sophistry, yet with Decency and Purity of Style; but this low Way of burlesquing Religion is merely intended to gain the Liking of a Mob, who are always ready to approve of that which makes them laugh.

HAVING mentioned Mr. C---ns, I cannot but take Notice in what Manner *Woolston* treats him, who, in his Affectation of Pleasantry, cannot spare his Brethren in Infidelity: This shews, what Dependance there can be on the Friendship of those who have cast off the Love of God, when for the Sake of a silly Jest, they will lampoon and ridicule those whom they pretend to esteem the most: How impertinently is that Gentleman introduced in the impudent Dedication, and under what a quibbling Appellation? He is called *Grounds* forsooth, because he once wrote a Book called, *the Grounds and Reasons of the Christian Religion*, &c. Oh, stupid! Who does he think can come so far into his low Way of Thinking, as to imagine that by Mr. *Grounds* was meant Mr. C---ns: This is a Witticism of the deepest Strain, mean-
er

er than a *Conundrum*, true *Bathos*, and worthy a Writer so vers'd in the Profund: Yet so fond is he of this execrable Joke, he hugs himself in the Invention, and repeats the Appellation 'till we are quite sick of it. Pity 'tis he did not carry the Jest farther, and call himself Mr. *Miracles*, because he writes against Miracles. As a Fool and impertinent Jester I would only despise him, but his Wickedness renders him the Object of a more serious Regard.

It has indeed been a long Time our great Reproach, that we are more jealous of our Civil than Religious Rights: Any Profligate may declaim, in a publick Coffee-House, against Religion, and turn the most Sacred Things to Ridicule, with Impunity; whereas, let but a Word be spoken against King or Government, and the Laws are forthwith enforced, as indeed they ought to be; but why should we shew less Resentment, when the Honour of our God and Saviour is offended, the King of Kings, and Governor of Governors,

FAR be it from me to desire any Hardships to fall upon a Man, because he is not of my Faith; I am as much an Enemy to Inquisitions or Persecution as any Man in the *British* Dominions: I am for an unlimited Toleration of Christians,
For-

Forbearance towards the *Jews*, in Hopes of their Conversion; nor would I extort Impiety from the Atheist, or wheedle him into a Confession of his Principles, in Order to Punishment; No, he should be left to the Judgment of that G O D he denies, provided he behave himself quietly, and give the same Treatment he receives.

BUT the Attacks of this Man are so open and insolent a Violation of all Order and Decency, such a Breach of that Peace upon which Society subsists, they justify (nay, absolutely call for) Severities to be used against him.

It would be a cowardly Receding from the Rights of an injured People, nay a tacite Confession of ourselves to be a Nation of Fools and Idolaters, not to make this a publick Cause. The *Toleration* Act, far from protecting Blasphemers, leaves them to that Justice which is exercised towards them in all civiliz'd Countries: That Act, (as I take it) is intended as a charitable Indulgence to tender Consciences, differing in Points of Christian Faith and Worship, but it can never be construed to give an unlimited Scope to Blasphemy, or a Sanction to whatever Doctrines may be broached *in futuro*. If so, those who deny a G O D or Saviour, may

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(under the Umbrage of that Act) be permitted to undermine Christianity itself with Impunity.

I shall not defile my Paper with quoting or transcribing his monstrous Impieties, I have read but too much for my Patience, all he advances being shocking, but not convincing.

I remember, that when Mr. *Collier* wrote against the Immorality of the Stage, his Quotations were most mischievous, for why Rakes and Atheists found therein a whole Magazine of Lewdness and Impiety, and bought up the Book, not for the Sake of his Reflections, but the wicked Quotations: Those therefore who would glut themselves with a Feast of Hellish Blasphemies, let them buy *Woolston's* detested Book, and, at their Soul's Peril, read it without Horror: For I will not reprint what has already made the Press too odious.

To take him to Pieces, and expose him, is but raking in a Dunghill, he will of Course expose himself; for the higher the Monkey climbs the more he shews his Tail: The best Answer to him is to advise all Persons to read him twice over, it being of no more Effect than to throw Water into the Sea; to plead Scripture to

an Atheist, or Reason to a Madman, who would therefore cast Pearl before Swine ?

IN a Word, if such Wretches are not silenc'd, the Madness may become contagious ; if we are so gentle to suffer this Man to prosecute his Schemes unpunished, we injure our Holy Religion : Inquisition is, where a Person's Principles are sifted and extorted from him ; Persecution in that Case is most ungenerous ; but where a Monster shall attempt the Subversion of a national Religion, and openly avow, not only a Disbelief, but a Ridicule of all Faith, setting himself up for the only wise Man in the World, Punishment is but Justice.

WE shall become a Reproach to the Reformation, and a Scandal to the whole Christian World, if this Man is suffered any longer to publish his poisonous Tenets : And tho', in Mildness and Charity, we spare his Life, in Hopes of Repentance, yet in Justice he should be scourged for his Insolence ; and 'tis so far from being an Inquisition, that 'tis highly reasonable he should be shut from the Conversation of Men, that his Blasphemies be suppress'd, and himself totally restrained from proceeding in his pernicious Publications, for as he writes like

a Madman, he ought to be treated accordingly; and no Doubt but proper Confinement and Discipline may in Time bring him to his Senses, and teach him at least more Manners.

To my certain Knowledge, but too many unwary Youth have been corrupted by his wicked Books, One in particular, from whose sober Life much was expected, but now he gives his Friends as much Uneasiness, as before he did Comfort; for from a religious, promising young Man, he is become a Miracle of Impiety, and an avowed Champion in *Woolston's* and the Devil's Cause: We ought therefore to declare for *GOD or the DEVIL*, and either throw Christianity or this Monster from among us, for if his Doctrines should make farther Progress, what Children and Servants must we expect! Should the Populace once give into it, what a wretched State shall we be in? What Crimes and Disorders may we not apprehend from a reprobate Rabble, fearless of *GOD*, and prone to all Manner of Wickedness.

POSTSCRIPT.



POSTSCRIPT.

HAVING only argued the civil State of the Question, for Reasons before assigned, this being no Controversy, but a Cry for Justice, I shall conclude with the Voice and Sentence of the Law, too mild by far for such Offenders.

Anno 9 & 10 Gulielmi III.

WHEREAS many Persons have of late Years openly Avowed and Published many Blasphemous and Impious Opinions, contrary to the Doctrines and Principles of the Christian Religion, greatly tending to the Dishonour of Almighty God, and may prove destructive to the Peace and Welfare of this Kingdom: Wherefore for the more effectual Suppressing of the said detestable Crimes, Be it Enacted by the King's most Excellent Majesty,

*jeſty, by and with the Advice and Conſent of the
 Lords Spiritual and Temporal, and the Commons
 in this preſent Parliament Aſſembled, and by the
 Authority of the ſame, That if any Perſon or Per-
 ſons, having been Educated in, or at any Time ha-
 ving made Profeſſion of the Chriſtian Religion
 within this Realm, ſhall, by Writing, Printing,
 Teaching, or Adviſed Speaking, deny any one of
 the Perſons in the Holy Trinity to be God, or
 ſhall Aſſert or Maintain there are more Gods
 than One, or ſhall deny the Chriſtian Religion
 to be True, or the Holy Scriptures of the Old
 and New Teſtament to be of Divine Authority,
 and ſhall upon Indiſtment or Information in any
 of his Majeſty's Courts at Weſtmiſter, or at
 the Aſſizes, be thereof Lawfully Convicted, by
 the Oath of Two or more Credible Witneſſes, ſuch
 Perſon or Perſons for the Firſt Offence ſhall be Ad-
 judged Incapable and Disabled in Law, to all In-
 tents and Purpoſes whatſoever, to have or enjoy
 any Office or Offices, Employment or Employments,
 Eccleſiaſtical, Civil or Military, or any Part in
 them, or any Profit or Advantage appertaining
 to them, or any of them: And if any Perſon or
 Perſons ſo Convicted, as aforeſaid, ſhall at the
 Time of his or their Conviction, Enjoy or Poſſeſs
 any Office, Place or Employment, ſuch Office,
 Place or Employment ſhall be void, and is hereby
 Declared void. And if ſuch Perſon or Perſons
 ſhall*

be a second Time Lawfully Convicted, as aforesaid, of all or any the aforesaid Crime or Crimes, That then he or they shall from thenceforth be Disabled to Sue, Prosecute, Plead or Use any Action or Information in any Court of Law or Equity, or to be Guardian of any Child, or Executor or Administrator of any Person, or capable of any Legacy, or Deed of Gift, or to bear any Office, Civil or Military, or Benefice Ecclesiastical for ever within this Realm, and shall also suffer Imprisonment for the Space of Three Years, without Bail or Mainprize, from the Time of such Conviction.

F I N I S.



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1875

